

CHAPTER III.

INSCRIPTIONS AT SRI ALAGAR HILLS.

Their Age.

Though the inscriptions in the Temple and the Hills are found to be in more than one language and character such as Tamil, Telugu, Grantha, Brahmi, and Vatteluthu the major portion of them are in Tamil. About 120 inscriptions are so far copied by the Epigraphical Department. They belong to the Pandya, Chola, Chola-Pandya, Hoysala, Vijayanagara, Bana, and Nayak dynasties. Some of these belong also to the pre-Christian period:

The inscriptions in the Pancha Pandavar Padukkai are in the Brahmi character, but in the Tamil language. The cave wherein these are inscribed, the images inscribed in the boulders thereat, and the inscriptions found therein are brought under the protection of the Ancient Monuments Preservation Act. This is supposed to be one of the earliest Tamil inscriptions so far discovered. The inscription gives the names of the persons supposed to be Jains or Buddhists who constructed the cave and the fountain and of the persons that occupied the same. The inscription is believed to belong to the 3rd century B. C. The names referred to in this are Vanigan Nedumalan, Vanigan Ulanathan, Sikaramaran and Tara Ani. The Jain immigration here might have taken place in the last quarter of the 4th century B. C. Sri. P. T. Srinivasa Iyengar refers to the advent of the Jains and Buddhists to the South at p. 142 and 143 of his book "History of the Tamils." He states that the great "Chandra Gupta like many other Indian monarchs was possessed by a sudden access of vairagya and in one night gave up sword and sceptre and became a Jaina ascetic and one of the 12,000 disciples of Bhadra Bahu. He trudged on foot along with his master and fellow disciples to Sravana Belgola (Hassan, Mysore).

There Bhadra Bahu and Chandra Gupta stayed, the others going to the Pandya and Chola Countries. Chandra Gupta ... starved himself to death practising the Jaina rite of Sallekhana. These Jaina ascetics resided in natural caves in the Hills of the Tamil Districts and left inscriptions behind them." It may be possible that this is one such cave.

M. E. R. 80 of 1910, of the year 1008 refers to Raja Raja Kesari Varman alias Sri Raja Raja Deva I, and M. E. R. 4/32 refers to Siyan Sri Chola Pandya. An inscription M. E. R. No. 292/30 belongs to the Hoysala period (1223-1252 A. D.) and to the King Nissanka Pratapa Chakravarthi Veera Someswara Deva. The majority of the other inscriptions belong to the Pandya period, the earliest of them being that of Sri Vallabha of the year 862 A. D.—M. E. R. 313 of 30.

One or two inscriptions are supposed to belong to the Bana period also.

Certain other inscriptions like M. E. R. 1 and 30/32 and 327, 328, and 330/30 do belong to the Vijayanagar period. They refer to the period between 1500 to 1600 roughly. Of the Nayak inscriptions those of the great Viswanatha, Thirumala and Chokkanatha are noticed.

The country around Alagar Hills is particularly rich in ancient inscriptions of the 3rd century B. C. many of them being in Pali or Brahmi and a few in Vatteluthu. Those in Anamalai near Alagar Hills abound in Brahmi, Pali, and Vatteluthu. The inscriptions in Kalugumalai at Mangulam 3 miles from Alagar Hills are in Pali. In Arattapatti, 4 miles from Alagar Hills we have inscriptions in Pali, Brahmi, and Vatteluthu all of very ancient origin. The name of Ajjanandhi the greatest Jaina Teacher is made mention of in the Anamalai inscriptions.

In Anamalai there are inscriptions of Sundara Pandya Chola Deva, Viceroy of Rajendra Chola I (M. E. R. 64/05) and

of Parantaka (906—947 A.D.) the latter being in Vatteluthu and the former in Tamil.

Mention of Alagar Hills and Thirumalirunjolaimalai is made in a number of inscriptions in other places also.

An inscription at Sivilepperi (M. E. R. 408/06-1021 A. D.) refers to Sri Alagar Temple at Thirumalirunjolaimalai.

Two inscriptions at Conjeevaram (M. E. R. 531 and 538 of 1919) state that the Vijayanagar Emperor had extended his sway up to Thirumalirunjolaimalai.

An inscription of Udumalpet (Coimbatore Dt.) M. E. R. 135/09 in Grantha and Tamil during the reign of Veera Pandya Deva (1207—1252 A. D.) refers to a gift to the *10 Alwars* in the Temple of Lord Alagar, the first three being treated as one, at Thirumalirunjolaimalai in Keela Iranya Muttam in Pandi Mandalam of certain lands situate in Ulagudaya Piratti Chaturvedi Mangalam in Raja Raja Valanadu.

An inscription at Dadikombu M. E. R. 3 of 1894 of the year 1586 refers to the Thirukkalyanam of Lord Alagar being performed at the Sundara Pandya Mandapam of the Temple.

An inscription in the southern wall of the Garba Graham of Sri Kattalagar Koil near Srivilliputhur has reference to the Thirumalirunjolaimalai Kshethra. Being on a detached stone and the connected stones having been misplaced, the contents could not be clearly deciphered. This does not appear to have been brought to the notice of the Epigraphical Department who may be able to throw more valuable light upon the connection between this Kattalagar Koil and Thirumalirunjolaimalai referred to in the said inscription.

A Tamil copper plate with Rev. Mr. Jones of Pasumalai is stated to refer to a gift of lands to a Vaishnavite Mutt at Alagar Hills.

Another Tamil copper plate grant with the present Zamindar of Velliyakundram refers to an ancestor of his having been made the Pathukaval for Alagar Hills by the King Thirumala Naik.

The latest inscription within the Temple area and found near the Sri Padinettampadi Sannadhi is the one that refers to the charities of that great philanthropist Pachayappa Mudaliar. It is of the year 1799.

• Aetiology of these Inscriptions.

It is a fact well within the knowledge of every Hindu, that in almost every one of the myriads of temples with which this ancient and famous Holy Land of Baratha Varsha is studded, there is one inscription that stands out pre-eminently and as if it were a common factor to all of them, that arrests the readers' attention and puts forth a mute and solemn appeal to his heart on behalf of the devout personages of the distant ages past and who are now no more to plead their cause but through their advocates in the form of inscriptional stones. These inscriptions begin with the expression "दानपालन" etc. (Vide page 46 supra). Its purport is as follows:—

"Of the two acts Viz. the 'Dana' or act of endowing and 'Palana' or act of protecting and administering the endowment made, the act of 'Palana' does certainly far excell the act of 'Dana'. For by 'Dana' one but attains Heavenly Bliss, but by 'Palana' one attains the stage of oneness with the Lord. Moreover by 'Palana' of other's 'Dana' one attains a two fold or redoubled merit than even that of one's own 'Dana'; but by coveting and appropriating another's 'Dana' one loses absolutely all the merits of even one's own accumulated 'Danas' as well."

It is a common practice amongst the Hindus, to whom their whole life is one of Religion, and an intensified one at that, at every stage of their life from entrance to exit, to wish to safeguard by all possible means they could conceive of the

performance of their charities etc., for which they endow any properties. For protecting their endowed properties they would plant for boundary stones what are called the sacred "Thiru Azhi Kallu" thinking that the Divine Discus engraved in the boundary stones will protect the endowed properties from spoliation. In addition they would inscribe the factum of endowment in copper plates and granite stones also, besides cadjan leaf, as permanent pieces of evidence of their endowment. Out of intense devotion and faith and in their extreme anxiety for the conduct in future of the endowment they have made, they would insert pathetic and prayerful poetic pieces addressed to the Lord for obtaining His Blessings. They would couple such prayers with didactic extracts from the sacred commandments as the one excerpted at page 46 supra, for guidance of the future generations. And side by side with such prayers, didactical advice and mild warnings, we would come across with what may at first look like an incongruity but which are not really so, but only necessary and customary refrains in inscriptions of this sort viz. words of grave threats, that those who obstruct the even conduct of the charities, or covet the endowed properties which have been endowed *to endure and continue so long as the Sun and the Moon last*, will certainly obtain the punishments ordained for killing one's own spiritual preceptor and one's own parents, and the "*Karam Pasu*" or the black uddered cow, on the banks of the Ganges. This was and is the Hindu's simple faith. Ages have not changed this faith. Imperial palaces and poor men's cottages have been and are still permeated with such simple faiths. A perusal of such inscriptions made on the walls of this Sri Kallalagar Temple not by any ordinary, illiterate, uncultured rustic but by the great and noble and cultured Princes, Kings, and Emperors of the Chola, Pandya, Hoysala, Vijayanagar and other Houses will afford instructive and interesting reading (M. E. R. 86, 88 & 90 of '29 and 308 of '30 etc.)

The value of these Inscriptions.

Besides effectuating the pious one's desire to perpetuate in writing for the benefit of posterity, acts of charity and meritoriousness in the form of various kinds of endowments essentially religious and charitable in nature, the incidental importance of some of these inscriptions which somewhat savour of the secular also are very great. They reveal to generations yet unborn very valuable informations of great historical, geographical and sociological interest.

What monarchs reigned and over what realms and what were their achievements, are all liberally recorded in many an inscription as one may glean from the eulogical "Birudas" or Prasastis of the monarchs concerned. Inscriptions like M. E. R. 291 of '30 etc. reveal the interesting information that some of the Pandyas exercised their sway over the Mahomedan Countries, Telugu Countries, China, Indo—China and the like.

Certain inscriptions at Sri Alagar Koil go to the extent of giving even minute particulars such as the names of the ministers of the kings, or their relatives and friends. For example, the names of Malavarayar, Kalingarayar and Annalvi Chokkanatha, Mamadhi Hoysala etc. in M. E. R. 8, 9 & 18 of '32 and 279, 282, 289 & 304 of '30 etc. reveal interesting connections.

Some inscriptions give even details of the cities where from they governed and where they held their courts and where their palaces were situate etc. From some of these we see that Madakkulam was the Capital of the Pandya Jatavarman Kulasekhara and Maravarman Sundara Pandya, and that their contemporary was Hoysala Nissanka Pratapa Veera Someswara Deva. Some others give the information that Maravarman Kulasekhara Pandya held his court at Viradhavalam (vide M. E. R. 275, 278, 282 & 319 of '30 etc.)

What is still more noteworthy in these inscriptions, is that they give the distinct names for their thrones also which

these monarchs graced during their spacious reigns. Vide reference to the thrones of:—

"*Veerasimhasana*" of Sri Vallabha and Vikrama Pandya, M.E.R. 297 of '30 and of Kulasekhara M.E.R. 300 & 304 of '30 and a broken stone pillar in the museum.

"*Kanakasanam*" of Kulasekhara M. E. R. 275 & 302-30.

"*Malavarayan*" of Sundara Pandya and Kulasekhara Deva—M. E. R. 275, 277, 278, 291, and 304 of '30.

"*Kalingarayan*" of Kulasekhara M.E.R. 295 & 302 of '30.

"*Chola Pandian Simhasanam*" M. E. R. 306 of '30.

"*Kachchikkuvachchan*" of Maravarman Kulasekhara M. E. R. 318 & 319 of '30.

It followed as a matter of course that they were equally particular in designating with distinguishing nomenclature the various objects of their endowments. It was a common feature with the Pandyan Sovereigns to present the Deities of their worship with Peetams: Vide reference to Chedirayan Peetam in M. E. R. 307 & 320 of '30, "Kalingarayar Peetam" in M. E. R. 302 of '30, and "Koil Alangaran Peetam" in M. E. R. 26 & 27 of '32. These were some of those referred to in the inscriptions noted. It would be of interest to note that, there is a reference to a *Chedi Rayan* Flower Pavilion in Inscription No. 106 of the North Thiruppathi inscriptions. Besides these, when certain renovations were being effected in 1938 in the Aryan Mandapam, a Peetam from beneath the flooring of a room there at was excavated. The Peetam is of very fine and exquisite workmanship, and is of a big size and bears on it the inscription "*Vee-an Arasan Peetam*." This is now preserved in the Parivattam room. The Peetam is 1'5" in height, 6'1" in length and 5'8" in width.

Pandals.

In those early ages it appears that constructions and endowments of canopies for the Lord was a favourite mode of

offering. These Pandals or canopies were given distinctive names also. "Kulasekharan Pandal" in the Sundara Pandyan Mandapam is often referred to—M. E. R. 307 & 320 of '30. "Thyagam Siriyan Thirumoothin Pandal", is also of frequent reference.—M. E. R. 26 & 27 of '32 etc.

"Thiruppallikkattils".

Offering or presentation of bed—steads to the Lord was another pious kind of gift. An inscription M. E. R. 306 of '30 refers to the existence of one such gift that went by the name of "Malavarayan Thiruppallikattil". And quite recently in 1937, a Golden Thiruppallikattil of exquisite workmanship was discovered in one of the recesses of the Temple. It was found engraved with the words "Bala Gopalan Thiruppallikattil", which happy revelation led to its renovation and restoration to its legitimate use. Many of these Peetams, Pandals, and Thiruppallikkattils, probably works of wood and Gold and silver have almost all disappeared having become preys to the devastating hands of either looters, or the inexorable hand of time.

Records of Rights and Privileges.

Disputes when settled either as regards the right or privilege of any individual are often recorded in these inscriptions. Inscription M. E. R. 286 of '30 is an instance where a "Theertham" dispute is stated to have been settled between Thirumalai Andar and Battar by Vaidhyappa Dikshithar and 3 other Arbitrators in 1651 A. D.

Registration of Sales and Transfers.

Sales and transfers of lands and villages and other properties with details of the vendor and vendee and the terms and conditions of the alienations are often recorded in this manner. The sale of certain lands in Idaikkatture alias Alagiya Pandiyanallure by Kalavali Nadalwan of Alagai-

managar in Vada Kalaveli Nadu to Aditha Devan alias Pallavarayar of Perumanalure in Anda Nadu and who was a Minister to Jatavarman Kulasekhara is referred to in M. E. R. 276 of '30.

Registration of money dealings.

Even dealings in money, the investments made, the interest settled and specified are also recorded. M.E.R. 297 of '30 states that during the reign of Maravarman Vikrama Pandya Deva, a resident of Thirukkottiyure in Keralasinga Valanadu had invested 11 Acchu with the Temple authorities, with interest accruing from which the burning of a lamp in the Temple had to be maintained.

Coinages in Vogue:

What coinages were in vogue during the various dynasties are also referred to:

Ezhakkasu—The prevalence of this coin is referred to in inscription M. E. R. 7 of '32.

Pazhamkasu—Three pazhamkasus were equivalent to one Achchu—M. E. R. 297 of '30.

Achchu or Anai Achchu: (M. E. R. 297 of '30 and 24 to 27 of '32) was the chief coin during the reign of Maravarman Vikrama Pandya Deva (1255 A. D.) and Jatavarman Veera Pandya (1260 A. D.)

Pon: (M. E. R. 330 of '30) This was the chief coin prevalent during the reign of Achyuta Deva Maharaja (1542 A. D.)

Panam: 10 Panams were equivalent to 1 Pon.

Chakram: (M. E. R. 87 of 29) This coin was prevalent during the reign of the Vijayanagar Emperor Sadasiva Deva Maharaja (1535 A. D.)

Fanam: This coin in the end of the 17th Century or beginning of the 18th century, according to a Jesuit's letter of

1713, could in ordinary seasons fetch "8 Marakkals" or large measures of excellent husked rice. This would keep a man in food for more than 15 days! This fanam was equivalent to 2½ d. in English coinage. The 8 Marakkals were equivalent to 96 lbs. of excellent husked rice. In 1866 the price of paddy was 20 lbs. per Re. or in other words in 1713 a penny brought 40 lbs. of rice which in 1866 bought only 4/5 of a lb. or in the words of Mr. Nelson, the value of money has risen more than forty fold!

Of the above, Chakaram and Panam (Fanam) survived to the East India Company's period.

During the company's period 80 cash = 1 Fanam and 45 F = 1 Pagoda.

Measurements: (Linear, Weight and Bulk).

Reference to the following kinds of measurements are noticed in the inscriptions of the Temple: "*Matrangulam*": This is a unit of linear measurement standardised and fixed by the King, Thirumalirunjolai Ninran Mahabali Bana Raja Uranga Villidasa with the actual length inscribed and found in the back wall of Sri Thayar's Shrine in this Temple (1464 A. D.)—M. E. R. 85 of '29. Various other kinds of linear measurements referred to are "*Veera Pandian Kol*"—M. E. R. 275 of '30, "*Pannir Adi Kol*"—M. E. R. 26 of '32, "*Sundara Pandian Kol*"—M. E. R. 318 & 319 of '30, and "*Vanadarayan Kol*"—M. E. R. 31 of '32 etc. "*Kuli*" is equal to 256 units of 24—ft Kol of "*Sundara Pandyan Kol*".

"*Kazhanju*", "*Palam*", "*Thooku*", "*Podhi*" were measurements of weight.

"*Solaippiran*"—M. E. R. 328 of '30—"Thirumalaippiran", M. E. R. 87 of '29, "*Veera Pandian*" M. E. R. 275, 318 & 319 of '30, "*Valayirkkal*"—M. E. R. 322 of '30, were various kinds

of measures prevalent. Mention of Kuruni, Padakku, Thooni, Marakkal, Kalam, are found in M. E. R. 26 of '32 (A. D. 1255).

Recording of Tenures.

The prevailing Tenures, and rates for leases etc., such as Kadamai and the like were all duly noted. "Karanmai Tenure" is noted in M. E. R. 16 & 25 of '32 etc. M. E. R. 8, 26 & 27 of '32 etc. give details of the lease shares which the cultivator has to give his land-lord in respect of Eka Bogam, Iru-Bogam, Kuruvai cultivation, Channel irrigated lands, Pickotta well irrigated lands, Punja lands, and in respect of certain special crops such as Samai, Varagu, Thina, etc.

Taxes.

What kinds of taxes, and rates and levies were in vogue in those ages can also be gleaned from a perusal of the inscriptions M. E. R. 276, 308, 315, 318, 319 of '30, and 25 of '32 etc. The following are referred to:—

Achchuvai	Mara-vari
Alvai	Masi-Pattam
Anai vari	Monan-Pattam
Antharoyam	Olai Ezhuthu Viniyogam
Chekkirai	Oluikka-Vari
Eri vari	Padikkaval
Eruminpattam	Panju Pili
Idai-vari	Pasu-vari
Ilanjinai Peru	Pattam
Ina-vari	Peru-vari
Kadamai	Pon-vari
Kariyavaraichi	Pura-vari
Karpooa Vilai	Sandi Vighrappur
Karthigai-Pachchai	Thadippadaku
Man vari	Thalai-Oppu-Manai Vari
Manai-vari	Thari Irai
Marakkalam	Thattara-Pattam

Thidal-vari	Vendukol Viniyogam
Uladan-kudi	Vettipattam
Ulvari	Viniyogam
Vannara kasu	Vivaha vari
Vasal-Peru	

Trades and Tariffs.

If one is interested to know in what kinds of articles were people trading in, in those times and what duties and rates were levied thereon etc., inscription M. E. R. 309 of '30 may be perused. This gives particulars of the various trades in which the merchants from the "56 countries of India" were engaged in that once famous Emporium of Trade—Appanthirupathi—now a deserted village. The rates at which the articles were there sold are also mentioned in detail.

Territorial Divisions:

From the inscriptions we find that the territorial divisions of the country were known by various names which again and again underwent various changes in their designations. Kingdoms or major provinces went by the names of Mandalams such as Pandya Mandalam, Chola Mandalam, Tonda Mandalam, Malai Mandalam, etc. Mandalams were sub-divided into Koshtas or Kottams, or Divisions. Each Division had a Fortress under the governance of a Chieftain. These Chieftains were known in ancient times as "Kuru Nila Mannar" while the crowned heads of Mandalams were known as Kings. These divisions were again subdivided into 'Nadus' and each Nadu in its turn was sub-divided into villages and cities with the names of Paruru. These designations obtained during the early Pandyan period. In the later Pandyan period the designations were respectively Mandalam, Valanadu, Nadu, Muttam, and Kurru or Kurram. The designation for Nadu as "Sirmal" seems to have been introduced about the 15th century A. D.

These names underwent a change during the Vijayanagar suzerainty. A considerable village occupied by a major population of the Telugu community was usually called "Ur". A Kalla village went by the name of Patti or Kuruchi. A fortified village was called a Kottai. A village rich in rice fields and belonging to Brahmins was a "Mangalam". Ordinary Tamil villages were Gramas or Kudis. A Mahanam was a collection of Marava Villages. The district predominating with a Kalla population was a Nadu. The largest divisions of the kingdom were called "Sirmais".

Of the most prominent *Vala Nadus* mention is made of Kerala Singa Valanadu, Sola Pandya Valanadu, Vira Pandya Valanadu, Raja Gambhira Valanadu, Sundara Pandya Valanadu, Jayangonda Sola Valanadu, Nithya Vinodha Valanadu, etc. etc. Of the most prominent *Nadus* mention is made of Vadaparappu Nadu, Tenparappu Nadu, Anda Nadu, Kalavali Nadu (North and South), Ala Nadu, Iranya Mutta Nadu, Kuda Nadu, Thuvarapati Nadu, Then Pidu Nadu, Peravure Nadu, Karanilakkudi Nadu, Vembu Nadu, Tirumalli Nadu, Sembi Nadu, Ari Nadu, Vadatalai-chembil Nadu, etc.

Of the *Kurrams*, Milali Kurram, Thirukkanapper Kurram, Paganure Kurram etc. may be mentioned.

Villages gifted to the Brahmins for imparting spiritual service and instructions to humanity had a distinct designation often coupled with the names or Birudas etc. of their reigning monarchs that donated the same, such as, Raja Choodamani Chathurvedi Mangalam—M. E. R. 288 of '30, Chola Kulantaka Chathurvedi Mangalam—M. E. R. 300 of '30, Kulasekhara Chathurvedi Mangalam—M.E.R. 314 & 318 of '30, Samanta Narayana Chathurvedi Mangalam—M. E. R. 322 of '30, Chola Pandya Chathurvedi Mangalam, Chola Antaka Chathurvedi Mangalam, Parantaka Chathurvedi Mangalam, Perungarunai Chathurvedi Mangalam, Vanavan Mahadevi Chathurvedi Mangalam etc.

A eleventh century inscription, M. E. R. 276 of '30 reveals that Thirumalirunjolai was situated in the Kiliranya Muttam in Rajendra Chola Vala Nadu of Raja Raja Pandya Nadu.

Names of Streets and Quadrangles.

Very interesting information as regards the names of streets also such as "Thyagam Siriyan St.", (M. E. R. 14 of '32) and names of Quadrangles such as "Sundara Pandyan Thiru-Muttam", (M. E. R. 306 of '30), "Yathirajan Thirumuttam" etc., are also to be met with.

Processional Car.

It appears that even the processional Car was given a special name. The Lord's Car here was known as "Amaitha Narayanan" Car - M. E. R. 14 of '32. Scores of thousands of people even now gather at the Alagar Hills during the Ashada Pournima to have a *darsan* of the Lord seated in the Dola, swung to a Mancham in the beautiful decorated Car as described below:—

डोलायमानं गोविन्दं मञ्जस्थं मधुसूदनम् ।
रथस्थं केशवं दृष्ट्वा पुनर्जन्म न विद्यते ॥

Gotrams and Sutrams.

Another noteworthy feature in the inscriptions is that they disclose the names of Gotrams and Sutrams also of the donors and devotees of the Lord. In those days (M. E. R. 327 & 328 of '30) all classes of the Dwijas seem to have been punctilious about the perpetuation of their Gotras and Sutras. Uddagiri Peddiraja is stated to have belonged to the Kasyapa Gotra and Apastamba Sutra, M. E. R. of 86 of '29. Mahapradani Veerayya Dandeswara also belonged to the Kasyapa Gotra but Aswalayana Sutra. M. E. R. 90 of '29 (A. D. 1513.) M. E. R. 327 of '30 mentions Nagayya Nayak, of the Achyuta Gotra.

Duties and Privileges of the Sibbandhis or "Thozhil and Swatantra Attavanai".

That the inscriptions that are to be found in ancient temples do refer to the Endowments made for the upkeep and maintenance of the institutions is quite a common feature. Inscriptions that refer to other matters such as the governance of the temple are rather rare. The inscriptions of Sri Alagar Hills are unique in all India in this aspect also, in that they have recorded the duties (Thozhil) and rights (Swatantrams) of the Sibbandhis or servants of this Temple. To avoid laches in services and to prevent disputes arising on these and kindred matters such a record of rights and duties was an essential desideratum. And strangely enough even the biggest institutions have been silent over this matter. But in Sri Alagar Hills they find a place in the inscriptions. An inscription (M. E. R. 1 of '32) in the north wall of the second Prakara, inside, records the fact that on a previous occasion the Thozhils and Swatantrams of the Sibbandhis of the Devas-tanam were settled by the King Mahabali Banadarayar (1464 A. D.) and that it was subsequently reviewed by King Thirumalai Deva Maharaja and settled that the old settlements of the Thozhil and Swatantra Attavanai of Banadaraya should continue to be followed in future also. And this was formally recorded as a "Basha Patram".

Designations of Services etc.

What classes of Sibbandhis were on duty in the Temple and how they were designated and what other classes of people were connected with the Temple affairs are also to be found detailed in M. E. R. 13, 18, 25 & 26 of '32 and 280, 284, 307 and 325 of '30 in distinctive periods: Some such are noted below.

Alangara Nambi
Anukkar
Apoorvins

Arayar
Battar-Samanyar
Battar-Soliyar

Deiva Sikhamani Nambi	Satakopa Nambi
Kanakkar-Kulasekhara	Sera Narayana Amudhar
Vizhupparayar	Sirukkar
Kanakkar-Samayakkanakku	Solamalai Nambi
Chediparayar.	Soliyar
Kanakkar-Soundirarajapriyar	Soundira-thol-Amudhar
Kaniyakshi Nirvahamdar	Sripadam
Kovanavar	Thazhai Iduvar
Kudavar	Thirumalai Andar Mudaliyar
Kurai-Iduvar	Thirumalai Nambi
Nambaduvar	Thirumalirunjolai Nambi
Nambu-Seivar	Thozhappar
Pon-Iduvar	Thridandins
Poo-Iduvar	Thyagam Siriya Perumal
Samanyar	Amudhar
Samprathi	Vadamamalai Amudhar.

Objects of the Endowments.

Every Religious or Charitable Endowment be it a village or certain lands in a village, had for its object either the performance of certain spiritual and efficacious services, productive of highest merit to the donor, or the fulfillment of a vow undertaken or prayer heard and granted or the instituting of certain worships to prevent certain apprehended evils and dangers to the donor or the performance of certain other meritorious deeds and actions.

The exactitude with which these endowments are made and recorded is instructive and interesting reading. When an endowment is made, the facts as to during what festivals or auspicious occasions it came to be made, in what Mandapam it was made, and when Lord was seated under what particular canopy or seated in what particular Peetam, or when what particular songs were being heard by the Lord were they made are all

vividly portrayed. Needless to mention the other details of a formal endowment for which a reference may be made to M. E. R. 26, and 27 of '32 etc.

Endowments referred to in the inscriptions.

These consist of immovable properties such as Villages either in whole or in part, or lands, Topes, gardens, Odais etc. Often times they consisted of mere money grants which were invested either in the Temple Treasury or outside agencies out of the interest accruing from which certain specified services had to be attended to. Sometimes the endowments will take the form of movables such as stones and pillars for Thiruppanis, lamps and lights, or Pooja and Aradhana vessels, and a thousand and one other article needed in a Devasthanam that are also recorded as items of endowment. The following classification has reference to a few of such endowments culled illustratively only.

Immovable properties (villages)

This ancient Devasthanam *was* one of the richest in all India. Its wealth of properties movable and immovable was at a staggering figure. Ancient inscriptions and records disclose what vast estates and a large extent of the country extending for miles and miles to the north of the Vaigai in one continuous stretch was owned by this Temple. The famous Sri Alagar Hills some 45 sq. miles in extent and whereon this Temple is situate was practically a part of the shrine and its *Res Sacra*. Countless were the villages and lands which this institution once possessed and enjoyed. Its wealth and opulence were once so magnificent that there was a much parodied Tamil proverb current which meant that "all the wealth of Sri Renganatha of Sri Rengam put together will not be equal to the value of even a single jewel (viz. the stirrup) of Lord Alagar". Constant changes in the ruling dynasties of the Pandya Nad and the intervening anarchies and civil wars were to a considerable extent responsible for the dwindling of the vast and extensive domains of Lord

Alagar, into the present interesting ruins of the ancient Fort of Sri Alagapuri with its still mighty and extensive walls and debris, and also a few acres of lands mostly bought in items, a tope or two, and a few buildings that could be counted in one's fingers. Often the invading hordes confiscated vast extents of the properties of the Lord both movable and immovable. And in times of anarchy or civil wars daring adventurers and impious usurpers were no less active in plundering what little that remained. In many ways and on various occasions were the properties of the Lord plundered and despoiled. We shall note here below but a few of such properties that are found to have been owned by the Lord. A list of the same will be staggering and thought provoking. A perusal of the same by such of those that my happen to possess some of these in these years of grace may make them feel uneasy from the realisation of the fact of their being in possession of property that is *Res Sacra*. Obliging laws there are enough and in plenty to protect such possessions and besides the recital here is only for the acadamilical interest the subject bears.

These beautiful Hills themselves were and are yet the objects of worship. A perusal of the songs of the Alvars, Acharyas, and other saints and poets will show in what deep veneration were these sacred hills held by the pious devotees (q.v.)

Adanji in Kunrathure Sirmal Endowed by Visvanatha Nayak son of Nagama Nayak and General of Achyutha Deva Maharaja of Vijayanagar.—M. E. R. 88 of 29 (1532 A. D.)

Amaradakki in Meliranyamuttam—M.E.R.318, 319 of '30.

Arasoore in Keeliranyamuttam—M. E. R. 318, 319 of '30.

Chera Narayana Puram — M. E. R. 273 & 274 of '30, Endowed at the instance of Alagaperumal, brother-in-law of the King.

Ilangooneri— Endowed by Mahabali Bana — M. E. R. 11 of '29, — 1589 A. D.

Irappaikulam and Vadamuri — Endowed by Parantaka Chola M. E. R. 24 of '30, also called Sangathalaganallure.

Kalanikkarai— M.E.R. 25 of '30, by Maravarman Tribhuvana Chakravarthi Vikrama Pandya Deva.

Kavandanpatti (alias) *Ramanuja Nallure* — Endowed by Venkata Deva Maharaja.

Kilaparittiyur (Thiruvadanai Taluk) — Arthajamakattalai.

Kudikkadu (Tiruppathure Taluk)

Kulamangalam—Meliranya Muttam — By Mahabali Banadaraya—M. E. R. 307 of '30.

Kunjarangudi (Tiruvadanai Taluk) — By Sri Vallabha M. E. R. 313 of '30,

Kuraiyara Valvitta Perumalnallur Endowed for Emberumanar Shrine— M. E. R. 16 of '32.

Marudangulam — Padirikkudipparru— (Then Pida Nadu) M.E.R. 326 of '30.

Marudur (Tenparappu Nadu) M.E.R. 17 of '32,—by Maravarman Sundara Pandya.

Mosukkudi (Siva Ganga Taluk)

Pannaippachcheri — by Mahabali Banadaraya—M.E.R. 12 of '32.

Perumal Nallure (Madura Taluk)

Perungarunai Chaturvedi Mangalam—In Sundara Pandya Valanadu—M. E. R. 323 of '30.

Perungarunai—M. E. R. 312 of '30.

Punarkulam—By Jatavarman Sundara Pandya Deva—M. E. R. 22 of '32.

Raja Raja Nallure alias Sundarattol vilagam—M.E.R. 279 of '30.

Sadakkudi (Madura Taluk)—By Maravarman Sundara Pandya M. E. R. 289 of '30.

Samaya Nallure and Sathamangalam (Madura Taluk)—By Immudi Veerayya Dandeswara, general of Krishna Deva Maharaja—M. E. R. 90 of '29—1513 A. D.

Sangattalaganallur — M. E. R. 24 of '32.

Sathamangalam (Madura Taluk)—M. E. R. 90 of '29.

Sengulam—By Parakrama Pandya Deva—M.E.R. 21 of '32.

Silaiyethi Cheri in Nalukottai Sirmai of Kalaveli Nadu by Peddaraja during the reign of Sadasiva in 1544—M. E. R. 86 of '29.

Sirudavur in Chola Pandya Valanadu (Madura Taluk)—By Maravarman Sundara Pandya.—M. E. R. 304 of '30.

Sundarattolvilagam—M. E. R. 14 of '32 and 279 of '30.

Tadanganni SIRRURE—M. E. R. 11 of '32.

Tirukkottiyur (Thiruppattore Taluk)—by Maravarman Sundara Pandya — M. E. R. 291 and 292 of '30.

Tirumalai Udaiyan Vilagam by Jatavarman Kulasekhara M. E. R. 275 of '30.

Vadamadurai (Madura Taluk)

Vilathure and Ilangoneri (Madura Taluk)—M.E.R. 87/29

Veera Panjara Vilagam—M. E. R. 275 of '30.

Immovable properties (Land).

Besides the whole villages mentioned above, this institution was being constantly endowed with lands for various purposes. Such endowments of lands were made in the following villages.

Alagiya Pandian Kulam

Andanure

Devimangalam, Valalavoy — By Jatavarman Sundara Pandya—M. E. R. 317 of '30.

Idaikkattur alias Alagiya Pandyanallur — By Jatavarman Kulasekhara—M.E. R. 276 of '30.

Kambavur-Tuvarapadi Nadu—M. E. R. 315 of '30.

Karichcheri (Vaigaikarai Sirmai)—M. E. R. 87 of '29—1535 A. D.

Kariyeri—M. E. R. 329 of '30.

Kollangulam—M. E. R. 10 of '32.

Kulasekhara Chaturvedimangalam—M. E. R. 318 of '30.

Meliranya Muttam—M. E. R. 282 of '30.

Nalu Kottai Sirmai (probably Nilakkottai) — M. E. R. 86 of '29.

Narinji—

Padirikkudi (Tenparappu Nadu)—M. E. R. 308 of '30.

Perumalnallur — By Parantaka Chaturvedimangalam Sabhayar to Ilaiyavillidasar—M. E. R. 10 & 22 of '32.

Raja Choodamani Chaturvedi Mangalam—M. E. R. 288 of '30.

Raja Raja Natture alias Sundara Thol Vilagam—By Jatavarman Kulasekhara—M. E. R. 279 of '30.

Samantanarayana Chaturvedi Mangalam (Thirumalirunjolaimalai)—M. E. R. 322 of '30.

Silaiman—

Siruvellarai — By Sundara Pandya Deva—M. E. R. 319 & 320 of '30.

Sola Kulantaka Chaturvedi Mangalam—By Jatavarman Kulasekhara—M. E. R. 300 of '30.

Tenure—M. E. R. 287 of '30.

Ulagudaippiratti-chaturvedi-mangalam.

Vanavan Mahadevi Chaturvedi Mangalam—M. E. R.
9 of '32.

Vandiyure—

Agraharams:

Inscription M. E. R. 287 of '30 refers to the formation of an *Agraharam* for the Sri Vaishnavas engaged in the Service of the Lord.

Madappuram :

Endowments under this head are made for the construction of Mutts (Matams), their upkeep and the feeding of the Brahmins, Students, Sanyasins, Apoorvins, Ekankis, Pilgrims, and the like. In these Mutts reading and expounding of the Mahabhartha, the Ramayana, the Puranas etc. were to be done. The Pandyas were particular about such services to humanity. Hence even in such a small place as Thiruttangal (Sattur Tk.) a Mutt was established for these purposes by Soran Uyya Nintraduvan alias Gurugulattarayan, Lord of Tadanganmi, under King Sundara Pandya in 1227 A. D. Being one of the most sacred shrines in this land and resorted to by pilgrims from the Himalayas to the Cape Comorin and being also the seat of one of the most important Peetams founded by the great Sri Ramanuja, this holy place abounded in a large measure with various kinds of Mutts; a few of them are referred to here below:—

Sri Ramanuja's Matam.

This is the most important of all. This is presided over by a Jeer from the earliest times since its foundation up to the present time. A list of the names of the Jeers who adorned this Peetam is given in the Madathu Varalaru. The greatest of the Jeers that adorned this Peetam was Manavalamamuni (B. 1371)—the eighth Jeer of the Peetam here, the first being Sri Ramanuja himself.

Kulasekharan Matam—M. R. R. 279 & 280 of '30.

This Mutt was founded by Siraman Uyyavandan (alias) Munaiyadarayar of Kappalure for feeding Brahmins in this Mutt in the months of Adi, Arpisi and Margali during certain festivals. This was founded in the reign of Jatavarman alias Tribuvana Chakravarthin Kulasekhara Deva in the year 1249 A. D. The lands of this endowment are in Raja Raja Nallure of Thirukkanapper Kurram constituted as the village called Sundara Thol Vilagam.

Thirunadudayan Matam—M. E. R. 277 of '30.

This was founded by Araiyan Thirunadudayan Nilagan of Kilai Kodumalure alias Madurodayanallure for feeding the Tridandi Sanyasins and Ekaki Sri Vaishnavas. Endowments of tax free lands were made for this Matam by Tribuvana Chakravarti Koneri Meikkondan.

Amaitha Narayanan Matam—M. E. R. 13 of '32.

This was founded probably by Alagan alias Akalanga Nadalvan for the feeding of the Tridandi Sanyasins and Apoorvins. This was founded in the 13th century A. D. A tax free gift of lands is made for this Mutt.

Vanadarayan Matam—M. E. R. 13 of '31.

This was another Matam enjoying similar privileges.

Ramanujakootam—M. E. R. 87 of '29 (1535 A. D.)

Various endowments for this Ramanuja Kootam by Kondu Chetty and Rama Chetty are referred to. Provisions for the Aradhana of the Lord and the feeding of people in the Ramanujakootam from out of the income of Karcheri are referred to.

Feeding Charities—M. E. R. 13 & 31 of '32, 87 & 91 of '29, 276, 279, 285 of '30.

These were many in those days. The following are a few of such Charities:

"Rama Chettiar Ubayakattalai"—for feeding at Ramanujakootam after Neivedyam to Lord Alagar — M. E. R. 87 of '29 (1535).

"Haridasa Thinnapp's Kattalai"—M. E. R. 12 of '32 for the Sri Vaishnavas, M. E. R. 91 of '29—(1589) during Mahabali Bana Raja's period. For the Sri Vaishnava feeding during "Iyal-goshti" in the Adi Festival see M. E. R. 285 of '30.

Adukkalaippuram.

This kind of endowment is for certain services in the Temple kitchen or Madappalli. One such is made to a certain person called Ramanuja by the King Vira Pandya in the latter half of the 13th century A. D., M. E. R. 325 of '30. Another such Adukkalippuram is endowed by one Alagan alias Akalanga Nadalvan of the village (newly formed) of Sundaratholvilagam to provide for worship during the Arasamikaman Sandi in the 13th century—M. E. R. 14 of '32.

Thiru-Malaippuram.—M. E. R. 308, 315 and 316 of '30.

Thiru-Nandavanappuram.—M. E. R. 89 of '29, 271, 272, 300, 302, 303 of '30 and 17, & 18 of '32.

Thiru-Odaippuram. M. E. R. 282, 295, 296, 298, 299, 300, 302, 303 of '30 and 18 of '32.

For centuries past, the Nandavanams and Odais of the Lord were great and far famed. In the Puranas, the Hills themselves were called "Udhyana Sailas" or garden hills or Solai Hills. As if to fulfill the desire of the Lord "अलङ्कारः प्रियोविष्णुः" the Kings and Emperors of yore, the Pandya, the Bana and the Nayak, each took particular care to see the Nandavanams and Odais kept in good and proper condition, the former to yield the flowers of the lands and the latter to yield the flowers of the waters. Not only the monarchs, but even the ordinary devotee would make endowments either for

starting a Nandavanam or Odai or for its upkeep or for maintaining the persons that pluck the flowers or prepare the garlands and supply the same to the Temple.

Nandavanams and Odais were consecrated and provisions for the preparation of garlands of sorts like Thirumalais for the dailies, Viseshappadis and festivals, decoration garlands Thiruthulai garlands etc. were all duly made by the donors like those mentioned below:—

1. Kanchipuram Sattan Alavandan (alias) Akalanka Rayan—M. E. R. 272 of '29.
2. Arayan Thirunadudayan (alias) Nila Ganga Arayar.
3. Kulasekkara Perumal Dasar—M. E. R. 18 of '32.
4. Raman Kannapiran (alias) Kali Kadinda Pandya Devar—M. E. R. 271 of '29.
5. Queen Dharanimuladudayar—M. E. R. 300 of '29
6. Hoysala Kannada Devar—M. E. R. 308 of '29
7. Ramayya Dandanatha Sokkayya Dandanatha of Kashmeera Desa—M. E. R. 315, 316 of '29.
8. Maravarman Sundara Pandya Deva—M.E.R. 7 of '32.
9. Irappure Renga Iyengar—M. E. R. 89 of '29.
10. Raman (alias) Pallavaraya, Mantri of Perumanalure—M. E. R. 282 of '30.

In those early days the endowments for the Nandavanams were known as Thiru-Nandavanappurams, those for the maintenance of Odais and tanks for growing red-lilies or blue lilies were known as Thiru-Odaippuram and those for making provisions for the preparation of garlands etc., were known as Thiru - Malaippuram. The Nandavanams at Thalai - Aruvi (Spring Head)—(M. E. R. 300 of '29) founded by Queen Dharanimuladudayar, Queen of Jatavarman Kulasekhara I (1190 A. D.)

was the most famous one. It no longer exists. It is now called Alagar Thoppu. And owing to its unkempt condition due to the Hills having been out of the Devastanam's possession or supervision, it is sometimes called Azhugaththoppu. Though the ancient and magnificent Nandavanams etc., like "Sengalaner Thiru-odai" — (M. E. R. 302 of '30), — "Thirumangai Odai" (M. E. R. 295 & 298 of '30), — "Sundara Pandya Nandavanam" — (M. E. R. 17 of '32) and "Ramanuja Thirunandavanam" — (M. E. R. 300 of '30) are all gone, the few that exist viz. the North Nandavanam and Sri Periyalwar Nandavanam are well worth a visit. May God grant that these His Hills may once more become His "Udhyana Sailas" in fact, as they are in name too even now. The deep and extensive tank thereat with its spacious ground around the same and the picturesque setting in which the whole is situate is still known as "Aramam" which gave another name to the Hills as "Arama Saila". Or Could this "Arama" be a remnant of some ancient "Sangha Arama" of some ancient Buddhist Colony who also seem to have settled in these parts when Buddhism was in its heydays of glory?

Thiruppanippuram: M. E. R. 12 & 22 of '32 and 83 of '29 and 323 & 331 of '30.

These are endowments made for the purpose of renovations of the Lord's Temple with its various shrines, sub-shrines, Mandapams, Gopurams, Thirumadils, etc. As an instance of this may be cited the endowment made of the village of Perungarunai Chathurvedi Mangalam, a Brahmadeya in Sundara Pandya Valanadu. This was entrusted to one Alagar Thirusirukkar an Ekaki Sri Vaishnava of the Temple. He constructed a Thirumadhil here and called it "Kodanda Raman Thirumadhil" named after the King Jatavarman Sundara Pandya Deva one of whose surnames was Kodanda Raman—M. E. R. 323 of '30.

Another such Thiruppanipuram was during the reign of Jatavarman Kulasekhara, of the village of Punarkulam, granted

as Devadayam by the assembly of Parantaka Chathurvedimangalam in Ari Nadu. The person that was entrusted with the Tiruppani work was one Ilaya Villi Dasar — M. E. R. 22 of '31. Sandis: M.E.R. 8, 9, 11&14 of '32 and 284, 289, 291&301 of '30

It is quite an ordinary and widely prevalent human desire at all times and in almost all climes to make endowments for the worship of the lord by means of Abishekam (Holy Bath), offerings of Neivedyams (Food etc.), and the performance of Archanas (or reciting the sacred names of the Lord with flower or *Kunkumam* offering either 108 times or 300 times or 1008 times) on days either auspicious or inauspicious with appropriate prayers for either. Such special worships are offered either during the devotee's Janma Nakshatra (Natal Star), Janma Vara (natal week day), Janma Dina (Annual birth day) and so forth. There have been quite a number of such endowments named after the Donors, a few of which are mentioned below:—

(a) *Uthiradam Sandi.*

Uthiradam was the natal star of the King's elder brother Annalvi. On this day every month Lord Alagar and His consorts were given sacred bath, offerings etc. when they were seated in the Sundara Pandyan Mandapam. The villages of Vilathure and Ilangoneri in the Sola Pandya Valanadu were gifted for this purpose—M. E. R. 8 of '32.

(b) *Sadayam Sandi:*

This was instituted for the benefit of king Sundar Pandya's (I), elder brother, Annalvi Sokkanadar for his annual birthday's Kaikaryam, for the worship of the Lord Sri Paramaswami on the Sadayam day in the month of Meena every year. Lands were granted as Devadana in Vanavanmahadevi Chathurvedi Mangalam in Vembu Nadu — M. E. R. 9 of '32.

(c) *Kurukulatharayan Sandi:*

This was an endowment by SIRRURUDAYAN Soran Uyya Nintaduvan alias Kuru Kulathu Arayan of certain lands in

Vadatalaichembil Nadu. They were endowed for the purpose of certain offerings to the Lord—M. E. R. 11 of '32.

(d) *Arasamikaman-Sandi*: (Akalanka Nadalwan's Sandi.)

This was instituted by Alagan alias Akalanga Nadalwan when the Lord was in the Amaithanarayanan Car in the Thiagam Siriyam Street during the recitation of the Satagopam M. E. R. 14 of '32.

(e) *Kulasekharan-Sandi*:

This was a Sandi instituted after the name of the King Kula Sekhara Pandya—M. E. R. 284 of '30.

(f) *Sundara Pandyan Sandi*. M. E. R. 289 of '30.

This was instituted in the name of the King Maravarman Sundara Pandya Deva. For the offerings and other expenses of this service certain villages, and remissions of taxes on certain other villages have been made as well as the *padi - kaval* on the village of *Sadakkudi*.

(g) *Hoysala Veera Someswara Sandi*.

This was instituted in the name of King Maravarman Sundara Pandya Devas' uncle (Mamadi), the Hoysala King. The taxes on the village of Tirukkottiyur were remitted for the purpose of meeting these expenses—M. E. R. 291 to 293 of '30.

Recitation of the Prabandhas :

Endowment for reciting "Kodaippathu" hymns of So Andal (M.E.R. 3 of '32), hymns of "Satagopa" (M.E.R. 14 of '32) and the chanting of "Iyal" during festivals (M. E. R. 285 of '30) are noticed in the inscriptions referred to.

Thiruvidayattam to Lord Alagar: M.E.R. 292 of '30 & 25 of '32

These kinds of endowments are for the offerings and worship of the Lord. An endowment for this purpose is made of the village of Thirukkottiyure in Keralasinga Valandu. This

endowment was made by the King Maravarman Sundara Pandya on behalf of his uncle the Hoysala King Nissanka Pratapa Chakravartin Vira Someswara Deva.

M. E. R. 88 of 29: This endowment of the village of Kunrathure was made during the Yugadi Punyakala on 1st Mina, Nandana year, Saka 1454 (1532 A. D.) by Viswanadha Nayak son of Nagama Nayak for Lord Alagar's Thiruvidayattam. M. E. R. 317 of '30: This endowment of Devimangalam etc was for Lord's Thiruvidayattam by Mahipalar of Cheranarayana puram.

Sthambams (Pillars)

While royal personages were keen and enthusiastic in endowing the Temple of the Lord with lands and villages, humbler folks had their own modest ways of participating in the Lord's Kainkaryams. Presentations of stones for pillars in the construction of Mandapams in the temple were instances of this class of humble offerings. A few of such instances are noted hereunder:—

- (a) Inscription M.E.R. 5 of '32 in the Aryan Mandapam states "This pillar was set up by Kuttan Attiyure (alias) Sundara Pandya Vilupparayar a Vellala residing at Thirumalirunjolai.
- (b) Another pillar in the same Mandapa bears a similar inscription.
- (c) Inscription M. E. R. 6 of '32 (same Mandapa) states: "This pillar was set up by Vankurugur Nagaran Battan of Cholanataka Chaturvedimangalam.
- (d) Inscription M. E. R. 29 of '32 states: "This stone (the right wing stone in the Sri Padinettambadi Gopuram) was presented by Ilayanayinan (alias) Thiruppanippillai as the gift of Thirumalaideva Maharaja.

Thiru-Vilakkuppuram : M.E.R. 4, 17 & 21 of '32 and 288, 290, 296, 297, 298, 302, 309, 326 & 327 of '30.

Endowment for the burning of perpetual lamps is always a passionate desire for ardent devotees in all ages. Such endowments are quite a common feature now. Even in those ancient times it was very much in vogue. A village called Sengulam is endowed for such a purpose by one Magadha Nayanar alias Parakrma Pandya Mahabali Bana Raya, (M. E. R. 21 of '32). Inscription 326 of '30, refers to the provision for the burning of a lamp in the Alangara Mandapam or Munayadarayan Thirumandapam. Inscription M. E. R. 327 of '30, refers to the provision for burning lamps in the Sri Senai, Mudaliar Sannadhi.

(b) *Deepa Stambams:* M. E. R. 4 of '32.

These were also quite common gifts then as it is now. Such a present seems to have been made by one Solai Senda Piratti wife of Kasyapan Narayanan Araisu of Chola Pandya Chatruvedimangalam a Brahmadeya in Karunilakkudi Nadu to God Sri Thirumalirunjolai Paramaswami in Kiliranyamuttam situated in the Rajendra Chola Valanadu a division of Raja Raja Pandya Nadu during the reign of Jatavarman Siyan Sola Pandya Deva.

(c) *Processional Deepams:* M. E. R. 17 of '32.

For burning the torches on processional days, an endowment for ghee is found to have been made of the village of Marudure in Thenparappu Nadu during the reign of Maravarman Sundara Pandya Deva.

Maintenance and other Grants:

Grants for maintenance were made either for services performed or to be performed. M. E. R. 306 of '30 in Grantha and Tamil was made to one Thiruvalan, of a house and some perquisites (*Katavarisai*) for this having been instrumental in the building of certain *Mandapas* and *Gopuras*. M. E. R. 318 &

319 of '30 was a grant of a *Vritti* to 216 Brahmins, the endowed village being named Kulasekhara Chaturvedi Mangalam by Maravarman Kulasekhara. M. E. R. 322 of '30 was the grant of an *Agrahara* to 32 Brahmins by Pallavarayar of Chakrapaninallure, the village being called Samanta Narayana Chaturvedi Mangalam.

Yagnopavitham: M. E. R. 284 of '30.

For the supply of Yagnopavitham or sacred thread every day to the Lord, there were some endowments. From inscription M. E. R. 284 of 1930, it appears that one *Arayan* Sadagopadasan of Idaikkatture was supplying the same.

Civet: M. E. R. 329 of '30.

The Moolandavar of this Temple, Sri Paramaswami has to be given constantly the "Punugu Sattam" for meeting the expenses of which, lands appear to have been endowed at Kariyeri by a certain Visaiya Deva of Vikramasolan Madirimangalam in Peravure Nadu, a division of Jayankondasola Valanadu. From the inscription wherein this is referred to, it appears that Sri Parmaswami was also known as Sri Alagar during this period.

Sadasevai.

These Sadasevai Endowments are quite common. M. E. R. 302 of '30 is an endowment by one Alagarappan Thirumudisuttu Nambi of Perungarunai a village belonging to the Temple (14th Century). Devout worshippers with a view to their spiritual uplift are stated to have made engravings of their figures or names in pillars and pavements and noted underneath "This is so and so's Sadasevai". The object of these "Sadasevais" is not very clear.

Mandagappadi Aradhanas: M. E. R. 311 of '30.

This inscription dated 21st Vaigasi Visvavasu, Saka 1527 (1605 A. D.) begins thus:—

एतत् सुरासुरादीश मौलिमाला विभूषितम् ।

श्रीमत्सुन्दरराज वृत्तवर्गस्य शासनम् ॥

and refers to an endowment of certain lands out of the income from which Aradhanas for Lord Alagar had to be performed when He visits the Thiruvengadamudayan Temple at Appan Thiruppathi.

Abisheka—(Thirumanjana) or Sacred Bath: M.E.R. 301 & 313 of '30.

This was done daily in those days for which endowments were made. It is in the modern times only that Vaishnavite Temples do not observe this regularly.

Daily Aradhanas: M. E. R. 86, 87, 88 & 89 of '29 and 271, 272, 275, 276, 285, 287, 293, 301 & 313 of '30.

For the daily aradhanas of the Lord various kinds of provisions are found made. For provisions of offerings of Cocoanut and plantains and other offerings. M. E. R. (88 & 89 of '29 and 304, 309, 313, 317, 328, & 330 of '30), for offerings of garlands M. E. R. (86 of '29 and 271, 315 of '30) for cakes of sorts M. E. R. (86 of '29), for Tennayakka Kattalai, Tirumalai Deva Maharaja's Artha Jama Kattalai etc M. E. R. (1 of '32), for Archana Bagha Kattalai M. E. R. (320 of '30) etc., may be referred to. Such endowments are common and frequent.

Viseshappadis—M. E. R. (90 of '29 and 279, 285, 287, 301, 310, 311 of '30 and 28 of '32).

Besides the daily worship, worships on weekly, fortnightly and monthly Erupadis were also provided for. For the Ekadasis, Dwadasi, Amavasya, Purnami, Matha Pirappoo Uthiradam etc., the Lord was taken in procession, and Aradhanas etc., were offered to him in the four pillared Mandapam in the Yathirajan square. For dittams and details of worship a reference may be made to the inscriptions noted above.

Festivals.

From the earliest times our Lord has been a Nityotsava Pecumal. We note from the inscriptions the following festivals and festivities have been in observance:—

- i Chitrai Thirunal—M. E. R. 280 of '30
- ii Vaigasi Thirunal—M. E. R. 285 of '30
- iii Ani Visakam—M. E. R. 282 and 313 of '30.
- iv Ani Anilam (Anusham)—This festival was conducted in the Adiyamalagiyan Mandapam M. E. R. 26 and 27 of '32.
- v The Adi Brahmotsavam—This was the big Car festival of ten days when the Car named "Amaitta-narayanan" was dragged on the ninth day of the festival—M. E. R. 90 of '29. Krishna Deva Maharaja endowed the Samayanallure and Sathumangalam villages for this Festival; M. E. R. 280 & 285 of '30.
- vi Arppisi-Talai Aruvi Uthsavam—M. E. R. 279, 285 & 286 of '30.
- vii Karthigai-Kaisigam — M. E. R. 320 & 321 of '30 etc.,
- viii Margali Thirunal—M. E. R. 279 of '30. An inscription on the east wall of the 3rd Prakara refers to the "Sirappoo" performance during the 3rd day of the Rappattu festival by the Jeer of the Temple. The inscription belongs to the reign of Kulasekhara.
- ix Thiru Adhyayana Festival—M. E. R. 28 of '32.
- x Thiru Azhi Thirunal—M. E. R. 28 of '32.
- xi Magha Sadayam—done under the endowment of Sokkanadar brother of Maravarman Sundara Pandya II.

Besides the above the days sacred to the worship of the Elementals such as the Festival of Vinayaka Chaturthi (Sravana

Month) sacred to Prithivi, the 18th day Festival of Ashada sacred for Appu, Krithika Festival (in Karthigai) sacred for Tejan, Saraswati Pooja Festival sacred to Vayu and Sankaranthi Festival sacred to Akhas are all regularly observed.

Money Grants—M. E. R. 87 of '29, 330 of '30 and 31 of '32.

Such kinds of endowments do appear to be quite common even in those very early days. M. E. R. 31 of 1932 which is in Vatteluthu refers to such a gift of money. The object was a feeding charity.

Inscription M. E. R. 87 of '29, refers to a gift in money in the Chakram coins. The object of the endowment was for meeting the expenses for one Avasaram for Lord Alagar. Inscription M. E. R. 330 of '30 refers to a money gift of 500 Pons by Emperor Achyuta Deva of Vijayanagar, 400 Pons by Empress Varadarajamma and 300 Pons by Prince Chikka Deva for certain worships.

Dittams and Budget

Inscription M. E. R. No. 28 of '32, 7th Panguni 1665 A. D. or Saka 1587, is of very great interest and importance in that it gives even the minutest details for the dittams prescribed for all the Sannadhis of the Devasthanam and for all occasions of worship such as Daily, Weekly, Monthly, Viseshappadis and Festivals.

Miscellaneous Inscriptions:

Before closing this portion of the subject special mention has to be made of two gifts of the King Mahabali Bana (1464 A. D.) which are extant to-day and which are worth seeing—

An interesting relic in the Museum is a small artistically made grinding stone one span in length, 18 fingers in breadth and 8 fingers in height bearing the following inscription:

"செவ்வாழிக்குச்சேரி கிணற்றுக் காலடியிலுள்ளதாய் உருத்தாவின
தாயன் ஆன் ஸர சேவராமன்."

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This is made out of marble and is intended for grinding the "Pachchai Karpuram and Kunkumapoo" intended to be mixed with the sandal paste for the Lord's Aradhana.

The other gift is a big silver Kalasappanai, presented by this king with its weight and his name noted therein.

Sign Boards :

The ancients had a fancy it appears for engraving before their habitations their names in a prominent manner to show the ownership of the mansions they owned. The following wording show the nature of the same.

"இத்திருமானிகை தியாகம் சிரிய பெருமான் etc."

This stone piece is now placed as a jamb at the northern entrance to the Temple.

A modern endowment

Before the Sannathi of Sri Padinettambadi a little to the South of it there is a tablet whose inscription states that the pious Pachayappa Mudaliyar had given an endowment of one lakh of pagodas for feeding the pilgrims that visit the Temple.

